

The Seventeenth Lesson: Clarifying the Rulings in Relation to Making up the Fast

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All the Hamd is for Allah Who has legislated and made His Legislation easy. Allah Says: **“And He has not placed upon you any hardship in the religion.”** (al-Hajj 22:78) May prayers and peace be upon our Prophet Muhammad; upon his family, companions and his followers up until the Day of Recompense. Amma Ba'd:

Know that it is obligatory upon you to have knowledge of the rulings of al-Qadaa' (making up of the fast) with relation to the one who breaks his fast during the daytime of Ramadaan due to an excuse from amongst the legislated excuses. Allah the Exalted has said: **“And whoever is ill or on a journey then the same number (should be made up) from other days. Allah intends ease for you and He does not intend difficulty. (And He wants that) you should complete the number of days.”** (al-Baqarah 2:185)

At the end of this noble verse, Allah permits breaking of the fast for the infirm and the traveler; and He obligates upon them the making up (of the missed days) if they take the concession and break their fast, and that they fast the number of days which they broke their fast in another month. If they fast Ramadaan and do not take the concession then their fast is correct and they will be rewarded for it according to the majority of the people of Knowledge, and it is what is correct. And He, Glorified be He, clarified the wisdom for this concession, and it is that He intends ease upon His slaves and does not intend for them difficulty and hardship by obliging them to fast in a state of travel and illness. Also, that the wisdom in obligating al-Qadaa' (making it up) is for the completion of the number of days for which Allah has obligated the fast. So in this concession He combines ease and completion of the number which its fasting is required. They are the third class of those whom are permitted to break the fast, and they are: the decrepitly old person and the chronically ill if they do not have the ability to fast. Allah the Exalted has said: **“And as for those who can fast with difficulty (e.g. an old man) they have (a choice either to fast or) to feed a miskeen (poor person).”** (al-Baqarah 2:184) The meaning of “fast with difficulty” is: They take pains to fast while it is a hardship upon them. So upon them instead of fasting is to feed a poor person for each day. And this is based upon what a group from the scholars of tafseer has proceeded upon regarding the verse; and that it has not been abrogated. Likewise, in connection to these is the pregnant and the breastfeeding woman if they fear for themselves or for their child (some harm) from the fast. Just as has been narrated from Ibn 'Abbaas that he said to an Umm Walad (slave girl who bares a child for her owner) of his who was pregnant or breastfeeding: *“You are of the level of those who are not able to fast.”* And from Ibn 'Umar that one of his daughters sent to him asking about the fast of Ramadaan while she is pregnant. He said: *“She breaks the fast and feeds a poor person for*

each day.” It is permitted for each of these to break the fast during the day of Ramadaan considering their Islamic legislative excuses; thereafter they are divided into three categories:

- 1.) A category upon whom al-Qadaa’ (making up) only is binding upon them and there is no fidyah (redemption) due upon them. They are the infirm, the traveler, the pregnant and the breastfeeding woman if she fears for herself.
- 2.) A category upon whom only a fidyah is obligatory upon them and not making up of the fast; and they are the decrepitly old or the one who is ill and it is not hoped that that he will be cured.
- 3.) A category upon whom al-Qadaa as well as al-Fidyah are both binding upon them; and they are the pregnant and breastfeeding women if they only fear for their child. The Fidyah here is: Feeding a poor person half a Saa’ of the food of the land for every day.

Thus, our religion is ease and lenience, compatible with the situation of the individual and it does not hold him accountable for that which he does not have the ability to do or is a hardship upon him to the point that it is extremely difficult and unbearable. For the resident there are rulings that have been legislated that are appropriate for him and for the traveler there are appropriate rulings. For the healthy one appropriate ruling have been legislated and for the infirm that which is appropriate for him has been legislated.

The meaning of this is that the Muslim is not exempt from the worship of Allah in all of his circumstances, and that the obligatory matters are not removed from him conclusively. However they are coinciding according to his situation.

Allah the Exalted says: **“And worship your Lord until there comes to you the certainty (death).”** (al-Hijr 15:99) And ‘Eesaa (alayhis-salaam) said in that which Allah has mentioned concerning him: **“And He has commanded me with as-Salaah and az-Zakaah for all of my life.”** (Maryam 19:31)

From mankind is he who desires to exploit the lenience of al-Islaam with an evil exploitation. So he allows himself to do the forbidden things and to leave off from the obligations, and he says: *‘The Deen is easy.’* Yes, the Deen is surely easy; however, that does not mean that a person can exempt himself from its rulings and follow the desires of his soul. The meaning of the lenience of al-Islaam is that it removes the slave from a state of difficult acts of worship to easy acts of worship which he is able to perform in a case wherein he has an excuse. From that is the removal of the people who have legislative excuses from the fast performed in Ramadaan to the fast of al-Qadaa (make up) in another month when their excuses are removed; or removal of them from the fast to feeding the poor if they are not able to make it up. So it has combined for them the performance of the obligation and exemption from the hardship and sin. So for Allah is the Praise and the gratitude.

May prayers and peace be upon our prophet Muhammad.